

The Universal Instructor in all Arts and Sciences :

AND

Pennsylvania Gazette.

To be continued Weekly. The 11th of the 12th Month, 1728.

A B Y

ABYSS, a profound, and as it were, bottomless Gulph, or Cavern.

The Word is Greek, *abyssos*; compounded of the Privative *a* and *buo*, I enter, reach, &c. d. something impenetrable, or not to be fathom'd.

In Scripture, the Word *Abyss*, is used by the Septuagint, for the Waters which God created at the Beginning with the Earth, which encompass'd it round; and which our Translators render the *Deep*. Thus it is that Darkness is said to have been on the Face of the *Abyss*. The same Word is also used for that immense Cavern in the Earth where God collected all these Waters on the third Day which in our Version is render'd the *Sea*; and elsewhere the *Great Deep*.

Dr. Woodward has let some Light into this great *Abyss*, in his *Natural History of the Earth*.--- He asserts, That there is a mighty Collection of Waters inclosed in the Bowels of the Earth, constituting a huge Orb in the interior or central Parts of it; and over the Surface of this Water, he supposes the Terrestrial *Strata*, or Coverlid of Earth to be expanded. This, according to him, is what *Moses* calls the *great Deep*, and what most Authors render the *great Abyss*.

That there is such an Assemblage of Waters lodged in the Depths of the Earth, is confirmed by abundance of Observations.

The Water of this vast *Abyss*, he asserts, does communicate with that of the Ocean, by means of certain *Hiatus's* [Chasms or Gaps,] passing betwixt it and the bottom of the Ocean: And this and the *Abyss* he supposes to have one common Centre, around which the Water of both is placed; but so, that the ordinary Surface of the *Abyss* is not level with that of the Ocean, nor at so great a Distance from the Centre as the other, it being for the most Part restrained and depressed by the *Strata* of Earth lying upon it; but where-ever those *Strata* are broken, or so lax and porous that Water can pervade them, there the Water of the *Abyss* doth ascend, fills up all the Clefts and Fissures into which it can get Admittance, and saturates all the Interstices and Pores of the Earth, Stone, or other Matter all around the Globe, quite up to the Level of the Ocean.

ACADEMICKS, a Sect of antient Philosophers, founded by *Plato*, and called also, the *Academy*.

The *Academicks*, in the latter Ages, have taken the Name of *Platonists*.

The great *Dogma* or Tenet of the *Academicks*, was this, *Unum scio, quod nihil scio*; that is, I know this one Thing, that I know nothing.--- Accordingly, they pleaded, that the Mind ought always to remain undetermin'd and in Suspence; as having nothing to determine on but bare Probability or Verisimilitude, which is as likely to lead into Error as Truth.

It must be added, that *Plato*, in thus recommending it to his Disciples to distrust and doubt of every thing, had it not so immediately in View to leave 'em fluctuating, and in continual Suspence between Truth and Error, as to guard against those rash precipitate Decisions which young Minds are so liable to, and put 'em in a Disposition to enable 'em the better to secure themselves from Error, by examining every thing without Prejudice.

M. des Cartes has adopted this same *Acatalepsia*, or Principle of Doubting; but, it must be allow'd, he makes a very different use of it. The *Academicks* doubted of every Thing, and were resolved still to doubt: *Des Cartes*, on the contrary, sets out with doubting of every Thing; but declares he will not always doubt; and that he only doubts at first that his Determinations afterwards may be the surer.

In *Aristotle's* Philosophy, say the Followers of *Des*

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Cartes, there is nothing doubted of; every thing is accounted for, and yet nothing is explain'd, otherwise than by barbarous unmeaning Terms, and dark confused Ideas: Whereas *Des Cartes* makes you even forget what you knew before: but from your new affected Ignorance, leads you gradually into the sublimest Knowledge.---

'Tis thus the *Cartesians* talk: But we may add, that long before their Master, *Aristotle* himself had said, that to know a Thing well, a Man must first have doubted of it; and that 'tis with doubting all our Knowledge must begin.

ACADEMISTS, or rather *Academists*, is also used among us for the Members of the modern *Academies*, or instituted Societies of learned Persons.

ACADEMY, in Antiquity, a fine Villa, or Pleasure-House, situate in one of the Suburbs of *Athens*, about a Mile from the City; which gave the Denomination to the Seat of *Academists*.

It took its Name *Academy*, from one *Academus*, or *Academus*, a Citizen of *Athens*, to whom it originally belong'd; and who used to have Lectures, and Assemblies of learned Men therein.--- He lived in the Time of *Theseus*.

Some, mistakenly, derive its Name and Origine from *Cadmus* the *Phœnician*, as being the first who introduced Learning, and the Use of Letters among the *Greeks*.

The *Academy* was further improved and adorned by *Cymon*, with Fountains, Trees, shady Walks, &c. for the Convenience of the Philosophers and Men of Learning, who here met to confer, dispute, &c. It was also the Burying-Place of illustrious Persons, who had deserved well of the Republick.

Here it was that *Plato* taught his Philosophy; and from him, all publick Places destin'd for Assemblies of the Learned and ingenious, have been since call'd *Academies*.

Sylla sacrific'd the delicious Groves and Walks of the *Academy*, planted by *Cymon* to the Laws of War; and employ'd those very Trees to make Machines wherewith to batter the City.

Cicero had a Villa, or Country-Retirement near *Puzzuoli*, which he call'd by the Name *Academia*; where he used to entertain his Philosophical Friends. 'Twas here, says Dr. Harris, he compos'd his *Academical Questions*, and his Books *de Officiis*, *de Amicitia*, and *de natura Deorum*.

Academy is also used for a Sect of Philosophers, called the *Academicks*.

We usually reckon three *Academies*, or Sects of *Academicks*; tho' some make five.--- The *Antient Academy* was that whereof *Plato* was the Chief.

Arcefilaus, one of his Successors, introducing some Alterations into the Philosophy of this Sect, founded what they called the *Second Academy*.

The Establishment of the third, call'd also the *New Academy*, is attributed to *Lacides*, or *Carneades*.

Some Authors add a fourth, founded by *Philo* and *Carminides*; and a fifth by *Antiochus*, called the *Antiochan*, which temper'd the *Antient Academy* with Stoicism.

The *Antient Academy* doubted of every thing; and went so far as to make it a Doubt, whether or no they ought to doubt. 'Twas a sort of Principle with them, never to be sure or satisfy'd of any thing; never to affirm or deny any thing either for true or false. In effect, they asserted an absolute *Acatalepsia*, or the Impossibility of comprehending or conceiving of a Thing.

The *New Academy* was somewhat more reasonable; they own'd several Things for Truths, but without attaching themselves to any with entire Assurance.--- These Philosophers had found, that the ordinary

itary Commerce of Life and Society was inconsistent with the absolute and universal Doubtfulness of the *Ancient Academy*; and yet 'tis evident, they themselves looked upon things rather as probable, than as true and certain; by this Amendment thinking to secure themselves from those Absurdities into which the *Ancient Academy* had fallen.

Academy is particularly used among the Moderns, for a regular Society or Company of learned Persons; instituted under the Protection of a Prince, for the Cultivation and Improvement of Arts or Sciences.

Some Authors confound *Academy* with University; but, tho' much the same in *Latin*, they are very different things in *English*. An University, is, properly, a Body composed of Graduates in the several Faculties; of Professors, who teach in the publick Schools; of Regents or Tutors, and Students who learn under them, and aspire likewise to Degrees.

Whereas an *Academy* is not intended to teach, or profess any Art, such as it is, but to improve it: 'Tis not for Novices to be instructed in, by those that are more knowing; but for Persons of distinguish'd Abilities to confer in, and communicate their Lights and Discoveries to each other for their mutual Benefit.

[More of this in our next, with a curious Description of the Rise and Progress of the Royal Society.]

FOREIGN AFFAIRS.

OUR European Prints have but little News at present, and what they have given us is to as much Purpose for the Service of the Publick as a late Dispute was in *England*, viz. *Whether a certain Person had got Cold, or the Cold had got him*. In one of our most celebrated Prints from *London*, we have a long Story of above 20 Lines, of a Magpie, and in the *Maryland Gazette*, we are told very gravely of the great Age of a Cat. Our News-mongers, surely are hard put to it, to insert these and a Hundred such like Stories, which a wise Man would think Time lost to read, or a modest Man so much as to repeat.

This Dearth of News brings to my Mind a Story well known among Printers in *London*; viz. There are some Hundreds of People in that City, who have no other way of Livelihood than by selling and crying News about the Streets, who are called Hawkers. These being generally divided into two Sorts, such as have stated Customers, who constantly take in the reputable Papers, as the *Gazette*, *Votes*, *Postman*, &c. the other Sort are a Set of sorry Wretches that deal in meer Grubstreet Libels, and the most silly and scandalous lying Halfpenny-papers, and these have their several Printers who will furnish 'em upon every Occasion. I have known one of these Hedge Printers publish a bloody Account of a Lady's being ravish'd, her Children cut to Pieces, her Husband murder'd, and the Place nam'd where it was done, when at the same Time, the whole was a Lie from the Beginning to the End, and (tho' such) has by an artful Management brought in the Printer five or Ten Pounds in a Day or Two's Time. It happen'd, at a Time of the long Vacation, when no News was stirring, one of these Hawkers came to the Printer, in a great Concern, crying, *Mother --- I and my Children are almost starv'd, for want of something new! Have you got us nothing! --- Got nothing!* replies the other, *No!* [fetching a deep Sigh,] *I never*

saw such BAD Times in all my born Days; we have not had so much as One Murder, or One Fire, these three Months, I never saw the like, there's no getting a Penny.

The Use we would make of this Story, is to inform our Readers, once for all, that when we have no News really worth inserting, we will not act after the aforesaid Manner, but shall insert some useful lively Story from approved Authors, which have a useful Moral in them, and what shall tend to the real Improvement of our Readers, an Instance of which we have given in the latter End of this Paper.

Rome, Sept. 11.

The greatest Talk of this City turns now upon the King of Portugal's Resolutions, as well with respect to his forbidding all Correspondence with the Ecclesiastical State, and calling from hence all his Subjects, as to abandoning his Royal Church here, from whence People are apt to conclude, that his Majesty designs to depend no longer on the See of Rome, nor on him that sits in St. Peter's Chair; and all this on Account of the Pope's Refusal to promote M. Bichi to the Purple, without considering that when formerly Henry IV. King of France, and other Sovereigns were excommunicated, they never thought of stopping the Correspondence, nor shutting their National Church here. Notwithstanding all this, the present Pope seems resolved to pacify his Majesty by gentle Means, in Order to re-establish the former Harmony, for which End he has sent a Brief to Cardinal della Motta, with such Power to treat of an Accommodation with his Majesty.

At Rome, there are Images of Pasquin and Marforius, on whom, Verses, and no Libels, but true Bills of the Pope's and Cardinals Management were usually fixt. Upon which Pope Adrian would have had them flung into Tyber, if Suassanus the Ambassador of Charles the Emperor, who favoured them, had not prevented him, by saying, *That if they were flung into Tyber, the Crocodiles and Rates, and other monstrous Serpents, would catch them and sting them*. At which in a Rage, he said, *He would have them burnt*: To which the Legate reply'd, *If you burn these Images, their Ashes will be blown into other Countries; so that the People will take Occasion to reverence those Ashes for the Writings Sake, and it will come to pass, that they being dispersed thro' the World, the Sins of Rome will generally be known to all Nations*. At this Answer, the Pope was perplex'd, and seeing he could do no Good, either by drowning, or burning, he bid them stand in the Devil's Name.

What we insert this Piece of History for, is only to illustrate the following Piece of News from Rome, taken from the late *English Prints*, viz.

The finding of the new Corps of St. Augustine, hath occasioned Pasquin to ask the following Questions,

The new Corps being found, what shall be said of the Old one, which was taken to be as really the true Corps as this new one? And what is become of all the Prayers, Vows and Devotions that have been made to the old one?

To

To which *Marforius* answered, *What a needless Question is that? Cannot St. Augustin have two Bodies as well as St. John Baptist, and St. James Major, have two or more Heads?*

Ratisbon, Sept. 15. It is assured that the Roman Catholick Ministers have proposed to the Director of Mentz, to give the King of Great Britain, as Elector of Hanover, the Office of Hereditary General of the Trabans, or Guards of the Emperor, in case his Britannick Majesty can be prevailed on to desist from that of Arch-Treasurer of the Empire, in Favour of the Elector Palatine. This is a new Dignity, to which no Person can form any Pretension; and to give him more Lustre, the Day the Elector of Hanover takes upon him that Function, the Trabands or Guards of his Imperial Majesty will be composed only of young Princes, Counts and Barons of the Empire.

Hamburg, Sept. 17. Our last Advices from Thorn import, that the Protestants of that City have been in the utmost Consternation ever since the 13th of last Month when the Fiscal of the Kingdom of Poland signify'd to the Magistrates an Order by which they are enjoin'd to give an Answer in six Weeks to the following Questions, which are to be ask'd them concerning the Non-performance of the Sentence pass'd in 1724.

I. *Why they have not removed to the Distance of a League from the City, their College, and their Schools, as they were commanded to do?*

II. *Why the Ministers Geveth and Ephraim Oles, who, after having been banish'd from the City, were return'd thither without a Passport from the King, have not been sent away?*

III. *Why the Secretary Wicollager has been restor'd to his Office?*

IV. *And why several other Offices that were become vacant by the Resignation of the Protestants, have not been fill'd up by Roman Catholicks, according to the Purport of the Sentence?*

The Order was look'd upon at Thorn, as a new Attempt of the Jesuits to exterminate the Protestants of that Place, and more especially their Ecclesiasticks: But they flatter themselves that the Princes and States of their Communion would intervene to protect 'em by some Means or other, from the impending Storm that now threaten'd them.

London, Octob. 8. We hear the King having granted his Pardon for the late Earl of Mar, and it having pass'd the Seals, that Lord is expected here in a few Days.

Last Week a Gentleman crossing Bloomsbury-Square, met two young Sparks, who took from him his Hat and Peruke, which they gave to a Boy they met immediately after, and made him go after the Gentleman, and return them, and tell him they had only been trying the Practice upon him, in case Necessity obliged them to take up the Business.

Dr. Bennet, Rector of Giles, Cripplegate, formerly Rector of All Saints in Colchester, died the 28th of October. He was of a Sanguine Complexion, and delighted in his younger Years, in Polemical Writings. He wrote a

gainst the People called *Quakers* with Bitterness, and was severe against all other Dissenters. About 27 Years ago, he asserted and maintain'd in a publick Coffee-House, before a Company, That a Man might lawfully swear in his common Conversation, provided the Thing he swore to was true; which Dogma of his occasion'd a smart Piece against him which bore several Impressions, entitled *The Coffee-house Preacher*. He was a very learned Man, and zealous for the Church, and has lately publish'd a very curious *Hebrew Grammar*.

Custom-House, Philadelphia, Feb. 11. 1728.

Ship Pine-Apple, Richard Penketh from *Liverpool*.

Entred outwards.

Ship Swift, Robert Parkhouse, to *Jamaica*.

Brig. Pennswood, Thomas Brayly, for *Barbadoes*.

Clear'd for Departure.

Sloop Anne, Bartholomew Voke to *Curoco*;

Ship Wells Galley, William Wallace to *Barbadoes*.

It is a Precept several Times inculcated by *Horace*, that we should not entertain a Hope of any thing in Life which lies at a great Distance from us. The Shortness and Uncertainty of our Time here, makes such a kind of Hope unreasonable and absurd. The Grave lies unseen between us and the Object which we reach after: Where one Man lives to enjoy the Good he has in View, ten thousand are cut off in the Pursuit of it.

It happens likewise unluckily, that one Hope no sooner dies in us, but another rises up in its Stead. We are apt to fancy that we shall be happy and satisfied if we possess our selves of such and such particular Enjoyments; but either by reason of their Emptiness, or the natural Iniquitude of the Mind, we have no sooner gained one Point but we extend our Hopes to another. We still find new inviting Scenes and Landscips lying behind those which at a distance terminated our View.

The natural Consequences of such Reflections are these; that we should take Care not to let our Hopes run out into too great a Length; that we should sufficiently weigh the Objects of our Hope, whether they be such as we may reasonably expect from them what we propose in their Fruition, and whether they are such as we are pretty sure of attaining, in case our Life extend itself so far. If we hope for things which are at too great a Distance from us, it is possible that we may be intercepted by Death in our Progress towards them. If we hope for things of which we have not thoroughly considered the Value, our Disappointment will be greater than our Pleasure in the Fruition of them. If we hope for what we are not likely to possess, we act and think in vain, and make Life a greater Dream and Shadow than it really is.

Many of the Miseries and Misfortunes of Life proceed from our Want of Consideration, in one or all of these Particulars. They are the Rocks on which the sanguine Tribe of Lovers daily spilt, and on which the Bankrupt, the Politician, the Alchymist and Projector are cast away in every Age. Men of warm Imaginations and towering Thoughts are apt to overlook the Goods of Fortune which are near them for something that glitters in the Sight at a Distance; to neglect solid and substantial Happiness, for what is showy and superficial; and to contemn that Good which lies within their Reach, for that which they are not capable of attaining. Hope calculates its Schemes for a long and durable Life; presses forward to imaginary Points of Bliss; and grasps at Impossibilities; and consequently very often ensnares Men into Beggary, Ruin and Dishonour.

What I have here said, may serve as a Moral to an *Arabian Fable*, which I find translated into *French* by Monsieur Galland. The Fable has in it such a wild, but natural Simplicity, that I question not but my Reader will be as much pleased with it as I have been, and that he will consider himself, if he reflects on the several Amusements of Hope which have sometimes passed in his Mind, as a near Relation to the *Persian Glass-man*.

Alnaschar, says the Fable, was a very idle Fellow, that never would set his Hand to any Business during his Father's Life. When his Father died,

died, he left him to the Value of an hundred Drachmas in Persian Money. *Alnaschar*, in Order to make the best of it, laid it out in Glasses, Bottles, and the finest Earthen-Ware. These he piled up in a large open Basket, and having made Choice of a very little Shop, placed the Basket at his Feet, and leaned his Back upon the Wall, in Expectation of Customers. As he sat in this Posture with his Eyes upon the Basket, he fell into a most amusing Train of Thought, and was overheard by one of his Neighbours, as he talked to himself in the following Manner, *This Basket*, says he, *cost me at the Wholesale Merchant's a Hundred Drachmas, which is all I have in the World. I shall quickly make two Hundred of it, by selling it in Retail. These two Hundred Drachmas will in a very little while rise to four hundred, which of Course will amount in Time to four thousand. Four thousand Drachmas cannot fail of making eight thousand. As soon as by this Means I am Master of ten thousand, I will lay aside my Trade of Glass-Man, and turn Jeweller. I shall then deal in Diamonds, Pearls and all Sorts of rich Stones. When I have got together as much Wealth as I can well desire, I will make a Purchase of the finest House I can find, with Lands, Slaves, Eunuchs and Horses. I shall then begin to enjoy my self, and make a Noise in the World. I will not, however, stop there, but still continue my Traffick, till I have got together a hundred thousand Drachmas. When I have thus made my self Master of a hundred thousand Drachmas, I shall naturally set my self on the foot of a Prince, and will demand the Grand Vizier's Daughter in Marriage, after having represented to that Minister, the Information which I have received of the Beauty, Wit, Discretion, and other high Qualities which his Daughter possesses. I will let him know at the same Time, that it is my Intention to make him a Present of a thousand Pieces of Gold on our Marriage-Night. As soon as I have married the Grand Vizier's Daughter, I'll buy her ten black Eunuchs, the youngest and best that can be got for Money. I must afterwards make my Father-in-Law a Visit with a great Train and Equipage. And when I am placed at his right Hand, which he will do of course, if it be only to honour his Daughter, I will give him the thousand Pieces of Gold which I promised him, and afterwards, to his great Surprise, will present him with another Purse of the same Value, with some short Speech; as, Sir, you see I am a Man of my Word; I always give more than I promise.*

When I have brought the Princess to my House, I shall take particular Care to breed in her a due Respect for me, before I give the Reins to Love and Dalliance. To this End I shall confine her to her own Apartment, make her a short Visit, and talk but little to her. Her Women will represent to me, that she is inconsolable by reason of my Unkindness, and beg me with Tears to care for her, and let her sit down by me; but I shall still remain inexorable, and will turn my Back upon her. Her Mother will then come and bring her Daughter to me, as I am seated upon my Sofa. The Daughter, with Tears in her Eyes, will fling her self at my Feet, and beg of me to receive her into my Favour: Then will I, to imprint in her a thorough Veneration for my Person, draw up my Legs and spurn her from me with my Foot, in such a Man-

ner that she shall fall down several Paces from the Sofa.

Alnaschar was entirely swallowed up in this chimerical Vision, and could not forbear acting with his Foot what he had in his Thoughts: So that unluckily striking his Basket of brittle Ware, which was the Foundation of all his Grandeur, he kicked his Glasses to a great Distance from him into the Street, and broke them into ten Thousand Pieces.

A D V E R T I S E M E N T S.

SUNDRY Sorts of Linnen Goods to be sold by *Thomas Hatton*, at his Store, at *Thomas Oldman's*, in Market-street, Philadelphia, viz.

Ell-wide Sheetings,	Silk-Laces, &c.
Yard and half quarter ditto	Bed-Tickings,
Irish Hollands,	Shoe-Tickings,
Huckabacks,	Silk-Tickings for Jackets
Fine Diapers, sundry sorts,	and Breeches,
both broad and narrow,	Chequer'd Linnens, and
Shirting-Cloth, of several	Stripp'd ditto,
sorts,	Girth-Webbs,
Buckrams,	Silk-Handkerchiefs,
Top-sail-Canvas,	Thread-Stockens,
Inkles, Tapes,	White & colour'd Thread,
Thread-Laces,	and several other Goods.

All which Goods lately imported from *Dublin*, to promote Dispatch, will be sold at very reasonable Rates.

A Parcel of very good hard Soap, and Coffee to be sold at very reasonable rates by

Edward Shippen.

FOrasmuch as I find some Words by Way of Advertisement in *Samuel Keimer's Weekly Paper*, No. 5. Importing a Woman's taking a twelve Shilling Bill off my Counter, without the Owner's Consent. I therefore thought it might not be amiss to inform (those whose Hands this Paper may fall into) that the above Advertisement was not put in by my Order nor Consent, neither did I lose any such Bill: Nor do I know of any that did, but as I was inform'd.

Francis Knowls.

RUN away from *Richard Whitten*, of *Dublin*, in the County of *Philadelphia*, a Servant Man, named *James Cundun*, an Irishman, a short well set Fellow, aged about 22 Years; has curl'd black Hair, brownish Complexion, inclining to Fat; with a Dent upon the upper Part of one of his Cheeks; wears an old Beaver-Hat, two Wollen Jackets, the uppermost being a dark Sheep's Grey, a Pair of Linnen Breeches, with short Trousers over them, a Pair of coarse Woollen Stockings, and ordinary Shoes.

Whoever secures the said Runaway, so as his Master may have him again, shall have Twenty Shillings Reward, and reasonable Charges paid by me,

Richard Whitten.

To be Sold by *CHARLES READ*.

Three Hundred Acres of excellently good Land, well Timber'd and Water'd, lying in *Bucks-County*, about two Miles from the Court-house, and in the Neighbourhood of several Mills.

Seventy Six Acres of Land, within Six Miles of *Philadelphia*, bounding on *Cobb's Creek*, with the Privilege of joyning a Dam, and overflowing the Lands on the other Side of the Creek, which is constant, and one of the best Streams in *Pennsylvania* for a Mill.

Cedar-Shingles and Boards.

And a Parcel of good Sadlers-Ware very cheap.

Lately Imported,

A Parcel of likely Men and Women Servants, and are to be sold by *Samuel Ferguson*, at the Widow *Fox's*, in *Walnut-street*, *Philadelphia*, on reasonable Terms, either for ready Money, Country-Produces, or Credit.